

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. II.

MONDAY MORNING, MAY 23, 1825.

No. 17.

CONDITIONS.

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All letters on the subject of this paper, or communications for it, should be addressed to the Editor of the Christian Secretary—post paid.

* Advertisements inserted at the usual rates.

From the Columbian Star.

STEPHEN, THE PROTOMARTYR.

Sacred history gives no particular account of the country or kindred of this holy man. That he was a Jew is unquestionable, since he himself acknowledges, in his apology, his relation to the people; but whether originally descended of the stock of Abraham, or of proselyted parents, whether born at Jerusalem, or among the dispersed in the Gentile provinces, it is impossible to determine. He was probably one of the seventy disciples chosen by our Lord as companions to the Apostles in the ministry of the Gospel. His admirable acquaintance with the Christian doctrine, and his singular ability to defend the cause of Christ's Messiah against its most acute opposers, plainly declare him to have been some considerable time under our Saviour's immediate instructions. Certain it is, that he was a man of great zeal and piety, endowed with extraordinary communications of that divine Spirit which had been lately poured out upon the church, and eminent gifts with miraculous powers, which peculiarly qualified him for a place of honour and usefulness in the Christian society.

As the church increased daily by vast numbers of converts, the cares and labours of the Apostles were necessarily augmented; in consequence of which, it appears that they omitted to make a proper distribution of goods to relieve the necessities of the poor. Hence "arose a murmuring of the Grecians, against the Hebrews, because their widows were neglected in the daily ministration." Deacons were then appointed, who were specially intrusted with the treasures of the church, and whose business it was to distribute to all according to their need.

That this office might be duly managed, the Apostles directed the church to nominate wise and prudent men, of approved reputation, and furnished with the extraordinary gifts of the Holy Ghost. The number of these was seven, probably for other reason than that the Apostles thought them sufficient for the business. The Christian religion consequently prospered, and many of the priests themselves and the most violent opposers, became obedient to the faith. The chief among these newly elected officers was Stephen. He is not only placed first in the catalogue, but particularly recommended as "a man full of faith and of the Holy Ghost." He advocated the cause of Christianity with a firm, undaunted mind, and that nothing might be wanting to render it effectual, he confirmed his doctrine by many public and unquestionable miracles. The zeal and diligence of his ministry, and the uncommon success which attended it, quickly awakened the malice of the Jews, and there were not wanting those who were ready to oppose and contradict him.

From the New-York Observer.

LAST MOMENT OF JOSEPH FOSTER, A POOR ORPHAN.

The following are some of the last words of Joseph Foster, an orphan boy, who died of a hasty consumption, March 21st, 1825, in the 11th year of his age, being confined to his room only one week, as related by J. B. Peck, Superintendent of the Orphan Asylum in this city.

On the first evening of his confinement I conversed with him on the duty of prayer, the necessity of repentance, and of faith in the Lord Jesus Christ, quoting the words of our Saviour, "Except ye repent, ye shall all likewise perish"—"Except a man be born again, he cannot see the kingdom of God;" also, the last verse of the same chapter, "He that believeth on the Son hath everlasting life," &c., and concluded by asking him if he ever prayed: his answer was, "Yes."

We have no record of the subject of disputation; but whatever it was, the holy man contended with such zeal, and such freedom and majesty of elocution, that his antagonists could not say a word against him; "they were not able to resist the wisdom and the spirit by which he spake."

Ashamed that they were silenced thus openly by a single adversary, the enemies of Stephen betook themselves to vile expedients, hoping in this way to accomplish what they had failed to do by force of argument. They accordingly engaged men of profligate principles, to bring against him false accusations. "They suborned men which said, We have heard him speak blasphemous words against Moses and against God." Stephen being brought before the council, the false witnesses said, "This man ceaseth not to speak blasphemous words against this holy place and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." While the judges earnestly beheld him, they discovered an extraordinary brightness in his countenance. The high priest having asked Stephen if he were guilty of the charges alleged against him, the accused made that admirable defence which is contained in the seventh chapter of the Acts of the Apostles. The holy man was proceeding in the application of his discourse, when the patience of his auditors began to fail; and feeling themselves condemned by the truths which he delivered, they expressed all the signs of rage. But he, regardless of what was passing around him, had his eyes and thoughts directed to a nobler object, and looking up, saw the heavens opened, and some bright and sensible manifestations of the divine Majesty. The soul of the good man was inspired with fresh zeal and courage, and earnestly desiring to arrive at his heavenly rest, he could not but communicate his happiness: fearless of the consequences, he informed his adversaries of what he witnessed; "Behold, I see the heavens opened, and the son of man standing on the right hand of God."

This vision had very different effects; it encouraged Stephen, but enraged the Jews; who now considering him, by his own confession, as a blasphemer, resolved upon his death without any further process. They did not wait for a warrant from the Roman governor, without whose permission they could not put any man to death, nor even for the judicial sentence of the Sanhedrim; but raising a great clamour, and stopping their ears that they might hear neither any more blasphemies, nor any cries for mercy, they unanimously rushed upon him. They would not execute him within the walls, lest they should pollute the holy city with his blood, but hurried him without the city, and then fell upon him with a shower of stones. The witnesses putting off their garments laid them at the feet of Saul, whose fiery zeal was no doubt conspicuous in this, as well as in the following persecution.

During the whole tragedy, the holy man was upon his knees, commanding his own soul to God, and praying for his murderers; "Lord lay not this sin to their charge. And when he had said this, he fell asleep." What storms or tempests soever follow the righteous man while he lives, his setting sun is calm and serene; mark the perfect and behold the upright, for the end of that man is peace."

Thus died Stephen, the first martyr to the Christian faith, obtaining a reward truly answering to his name; a crown. He was a man in whom the virtues of a divine life very illustriously shone; a man full of faith and of the Holy Ghost. "And devout men carried Stephen to his burial, and made great lamentation over him."

He joined in singing as well as he could; his voice at this time breaking through all opposition in a sweet solemn tone, his countenance at the same time beaming forth the raptures of his soul. Though greatly exhausted, he would converse every moment; his heart being warmed with love divine, his mouth would speak forth the goodness and praise of God. I asked if he had any advice to give to his little orphan brothers—any thing that I should tell them when he was dead. "Tell them to seek the Lord while he may be found, to call upon him while he is near," adding, "I love them that love me, and they that seek me early shall find me." Afterwards he quoted these words: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened"—"Call upon his holy name." This was his last advice to them. I asked him if he was afraid to die: he said, "No." Are you willing? "Yes." He closed his eyes, and lay in prayer a short time: I could hear nothing he said distinctly, except the words "precious," "precious Saviour," and the word "amen," which he pronounced twice very emphatically. After this he lay a few minutes apparently in prayer, then, opening his eyes, casting an affectionate look all around him, said something which we could not distinctly understand, though some of us believed it to be "Farewell," then closed his eyes, and sweetly "fell asleep in Jesus."

O could he then have spoken, methinks he would have said, "Tell me, my soul, can this be death?"—"O Death, where is thy sting? O Grave where is thy victory?"—Thanks be to God which giveth me the victory through our Lord Jesus Christ." During his sickness he was as patient as a lamb—told us how he loved us—thanked us for kindness towards him, and inquired about several boys whom he knew to be bad; manifesting a great desire that they should cease from doing evil, and learn to do well. Thus died Joseph Foster, realizing that

"Jesus can make a dying bed
As soft as downy pillows are."

THE INFIDEL CONVICTED BY A CHILD.

A true Narrative, by the Rev. C. Malan.

Early in the year 1818, I left Geneva for Paris. From Macon to Chalons I travelled by the passage boat, on the river Saone: It was a wet day, and the passengers were obliged to stay in the cabin. After some time, it was proposed that one of the company should read aloud, to pass away the time.

A person of respectable appearance, who sat near me produced two volumes from his traveling bag, saying, "Here is something that will amuse us; I will read, if you will listen."

"What book is it?" said I to this obliging gentleman.

He read the title; it was one of those infidel works with which worthless men inundated France, during the reign of irreligion that so long desolated the country.

"I do not think you will read that book," said I.

"Why not?" answered he sharply.

"Because, sir, I am going to read this."

"And pray what book have you got?"

"It is the Bible, sir; before which your book must remain closed, or, at least be read in silence."

Our companions all approved my words. The Infidel replied, angrily, "Well, sir, if my book must not be read, yours also must be silent."

"It has spoken already," said I, "and it will speak long after we are in the silent grave. But, if you choose, read that book, which leads you astray; and I will read this which points out the way to happiness."

I then seated myself in a corner, and read, with renewed pleasure, the promises and instructions of the word of God; I did so without interruption, except by occasional sneers from the unhappy infidel, and two others, who, like him, delighted in vanity and lies. They glanced at me, and appeared to say, "Who cares for you or your book."

Towards evening we left the boat, and on seating myself in the diligence, I found that my fellow passengers were, the infidel whose book I had condemned, two merchants from Picardy, and a colonel in the army; they all were proceeding to Paris as well as myself. After the usual salutations and a few common place observations, somebody asked, "Where shall we be at this time to-morrow?" "At such a place," answered one of the merchants. I added, "if God pleases."

"Ah, as for that," exclaimed the infidel, "we shall be there just the same, whether he pleases or not."

"Then you consider the will of God as nothing," said I, fixing my eyes upon him, till he turned them away; "and you dare to utter such a sentiment in his presence?"

"Why, as for that," said he, with a bitter smile of contempt, "you must prove that there is a God, before you talk about his will."

This horrible blasphemy caused the whole party to shudder, as if a viper or some other poisonous reptile had been in the coach. The merchant, who sat next the infidel, shrank from him as if by instinct, while the colonel looked at me, saying, "The fool hath said in his heart there is no God." I then addressed the infidel, and said to him, "If I had been aware that you would have uttered such sentiments, I would not have entered the coach. But the Almighty God has heard your blasphemy, and is able to convince you of his power."

"That is my concern," said he; "every one is free to believe as he pleases: you keep your belief and I will hold mine."

"Do you suppose, sir, said the colonel, "that because you have swallowed poison we can let you perish, without caring for you? No; we have more regard for your best interests; and, although we have shuddered at your blasphemy, we think it our duty to endeavour to save you from its awful consequences."

The Infidel. Well, fools, if they like, may suppose—

The colonel. Stop, sir; you had better be silent. You are beside yourself; and, for my part, I assure you that I do not consider myself a fool, because I firmly, and with reverence, believe that the Almighty God, who has created and redeemed me will uphold and protect me every hour through all the changing scenes of this mortal life. And (added he, with fervour) a soldier, in particular, ought to feel that there is a God. It is a truth indelibly impressed upon every object around us; nay, even upon the countenance of the madman who denies it.

The Infidel (angrily). The madman! Sir, that is too much—

The Colonel. Stop! do not distress yourself, sir; nor suppose that I mean to back my opinions with my sword. No; I only repeated what the Bible declares upon the opinion you just now asserted. For myself, I should be worse than a madman if I did not believe it was my Almighty and Heavenly Father who has, for many a year, guarded me in the day of battle. Only a few months ago a rocket struck the body of my horse and instantly exploded; it tore him to pieces, and I was thrown to some distance without receiving the smallest injury. Sir, tell me not of chance, but say, who was it that preserved me in that hour of danger and death?

The infidel stammered out a few words. The colonel added some brief observations, and we then wished each other good night.

In the morning the colonel gave me a hint to resume the subject of the preceding day. I sat opposite the infidel, who was asleep, but exhibited no traces of inward peace upon his countenance. I took out my Bible and read aloud some of the Psalms, and soon perceived that the sleeper was awakened, although he pretended to sleep on; for as I read in the 10th Psalm, "The wicked through the pride of his countenance will not seek after God, God is not in all his thoughts;" a sudden frown passed across his brow, which the colonel and the two merchants noticed as well as myself.

Just then the coach stopped at the bottom of a steep ascent. It was a frosty morning, and a few flakes of snow had fallen. While we waited to rest the horses, the door of a cottage by the road side opened, and three children came out. The eldest was a girl about twelve years old, another girl between six and seven, and a smiling chubby-faced boy about four followed her.

The eldest held a long hazel wand, at the end of which was fixed a nosegay of winter flowers neatly tied, up to the window of the coach.

I was pleased with this little mark of industry, and putting six pence into a cleft at the end of the wand, I took the nosegay.

"A Happy New Year to the gentleman," cried the children. "Well," said I, "I suppose I must give you something for your good wishes," and I threw them another sixpence.

The children again exclaimed, "A Happy New Year, Sir; may you live many happy years."

"How many!" said I.—"O, a great many, Sir; as many as you can."

"Thank you, my dear; but how many years do you suppose I shall live in this world?"

"Ah, Sir, how can I tell?" said the girl.—"Who can tell?" asked I.

This question appeared to puzzle her; our conversation attracted the attention of my fellow travellers, even of the infidel; while the driver and the guard also seemed to listen; but no one replied.

I repeated "Who can tell how many years longer I shall live?"

The two sisters said nothing, but the little boy clasping his hands together, looked up at me, and said, "Sir, nobody but God knows that?"

We looked at the infidel, who turned away his face in confusion.

The coach went on; and, after a short silence, the colonel repeated the verse,

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." (Ps. viii. 2.)

"Yes," said I, "a little child who has only just entered into life, already knows, in his heart, and testifies with his lips, that there is a God who knows all things; while a man who has lived thirty or forty years, experiencing many striking proofs of the power, and wisdom, and kind providence of God, opposes these truths, and would command the child to be silent; nay, perhaps, is ready to make a jest of his words."

The infidel sat without speaking, and with downcast looks, he appeared to feel our last words; I said no more, not wish-

ing to excite his anger, but desirous that he should reflect upon what had passed.

We continued silent for some time, at length he, who the day before had laughed at the Bible and had dared to deny that there was a God, said in a humble tone of voice, "Sir, last night you told the colonel that you would read to him some passages from the Bible; these gentlemen and I would be glad to hear you."

The colonel looked at me with pleasure, the tears stood in his eyes; I could not restrain my emotion, but said, "Is it possible that God should have caused you to listen to his voice, from the mouth of that little child?" "What the child said, certainly made a singular impression upon me," replied he. "I will confess, that during the last hour, I have felt differently upon this subject from what I have ever done before; but, Sir, I do not wish to recall what passed yesterday evening; I entreat that you also will try to forget it."

The colonel turned towards him, and took his hand saying, "We deeply rejoice to hear what you have just said. It is of God, and it is, I trust, the beginning of the work of the Holy Spirit in your heart."

"Read to us, Sir," added he, addressing himself to me, "read to us the word of life; and may God bless it in all our hearts."

The morning was spent in this pleasant employment and we were much gratified by the earnest inquiries of our companion. Several times he appeared struck to the heart, by that word which the Holy Spirit had compared to a "two-edged sword." (Heb. iv. 12.) At other times he brought forward objections, which were easily removed by the word of truth. I need not attempt to express how much we rejoiced at having reason to hope that God had touched that heart, which but a few hours before was in open rebellion against him.

Our conversation continued till we stopped to dine, at a late hour. We were cold and hungry, and rejoiced as much at the sight of fire, as to see the provision on the table. Our conversation was gratifying; the colonel spoke of his childhood, and the religious education he had received. "My Mother," said he, "was to me what Monica was to St. Augustine; scarcely a day passed without her hearing me read the Bible, and instructing me in the truths of the gospel. When twelve years old, I was brought to the knowledge of the Saviour, and since that time I have known peace and joy in believing.—If I have been enabled to behave with courage in the field, it has been because, having trusted in the Lord, I feared not death nor danger. When marching to battle, I felt that the eyes of the Lord were upon me; I was enabled to commit my soul into his hands, who redeemed me with his precious blood; and I entreated him to keep me in the path of duty.—Each succeeding day, I have had new cause to bless my God and Saviour."

This pious soldier related to us some further particulars of his life. Our companion listened with attention, and more than once referred to what had passed in the boat and in the coach, and especially to the children of the cottage. This gave the colonel and myself an opportunity to observe that God hath chosen the weak things of the world to confound the things which are mighty. (1 Cor. 1. 27.)

"It is true," said our companion. "Yes, I feel that it is true; for I must confess, that when you asked the girl that question, I guessed the answer which you wished her to give, and resolved to ridicule it; but when she did not reply, and after a long pause, the little boy so simply declared the great name of God, it struck me to the heart, and I had not a word to say; I could almost suppose that his eyes were upon me; I shall never forget that moment; I was struck dumb."

He then rose from the table, and left the room, but soon returned with the two volumes which he had offered to read while we were in the boat.

"Here Sir, said he, are the vile books, which for several years past have strengthened me in unbelief and blasphemy. May God, who now beholds me, and in whose presence I now stand, consume the evils that they have nourished within my heart, as this fire consumes their wretched pages, and the blasphemies they contain."

He cast the volumes into the fire, and looked on in silence till they were burnt to ashes. "Now," said he, "I am relieved of part of my burden; those volumes can do no harm; and may my right hand be cut off, rather than I be permitted again to open others like them." "May God," added he, pointing to my Bible; "may God teach me, and write upon my heart, the truths contained in that precious book, which has this day shed a ray of light into my soul."

We all added a fervent "Amen."

We were but the fellow travellers of a day. What the event might be, has not come to my knowledge; but surely, we may hope that he who sowed the good seed, would cause it to grow, and his infinite mercy complete the work he thus began.

MR. HEYWOOD,
A minister in England, ejected for non-conformity, many years ago.
Mr. Heywood being brought into the

Observer.

CHRISTIAN SECRETARY.

Examination and Commencement, of the Baptist Literary and Theological Seminary, Hamilton, N. Y.

A public examination of the Theological Students of this Institution, will commence at the Seminary on Saturday, the 26th of May, at 9 o'clock, A. M., at which time the Junior Class and those in preparatory studies, will be examined in English Grammar, Arithmetic, Latin and Greek,

On Monday following, at 9 o'clock, A. M., the examination of the Middle Class will commence in Greek, Geography, Natural Philosophy, Astronomy, Logic and Rhetoric.

On Tuesday, commencing at 9 o'clock, the Senior Class will be examined in the Philosophy of the mind, and in Christian Theology. At 3 o'clock, P. M. of the same day, will be an exhibition of the Middle Class, at the Meeting House.

COMMENCEMENT.

On Wednesday, June 1, there will be an exhibition of the Senior Class, beginning at 9 o'clock A. M.

And on Thursday, June 2d, will be the Annual Meeting of the Education Society, at the same place, to be opened at 10 o'clock A. M., by a Sermon.

NATH'L KENDRICK, Sec.
Hamilton, May 6, 1825.

BURMAH.

The following from Mr. Leonard, of Albany, giving some extracts from Mr. Wade's letter, will afford interest to our readers as it is the most recent intelligence received.—*Baptist Register.*

Calcutta, Dec. 20th, 1824.

"Rev. and dear Mr. Leonard,—you must have had particulars before this time of our sufferings, at the time Rangoon was taken, also of our happy deliverance from the hands of our cruel enemies. After this, we remained in Rangoon near six months, but at length the extreme scarcity of provisions, their enormous price, but above all, my ill health, also Mrs. W.'s induced us to come round to Calcutta, for a few months. Mr. and Mrs. Hough followed us. At present our health is usually good. We have a Burman Teacher, and are pursuing the study of the language, with every advantage we could have had in Rangoon.

No account of the fate of the dear Missionaries at Ava, had yet been received. We have great reason to fear their labours on earth are ended; but still we hope some peculiar providence has saved them. We have very credible information, respecting the King and Queen of Burmah."

"The King's son being too young to assume the reins of government, Moung shwaba, a former viceroy of Rangoon, is vested with the supreme authority."

"The [English] army is proceeding towards Ava. If any part of the Burman Empire is retained by the English Burmah will present a most interesting field of labour to the Missionary, and we shall soon begin to cry to our fellow labourers in America, "Come over and help us." We have not received a single letter from any of our friends in New-York State, at which we are a little surprised, but hope they have not all forgotten us."

J. WADE."

"Rev. Lewis Leonard."

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, MAY 23, 1825.

NOTICE.

An adjourned meeting of the Board of Managers of the Convention of Baptist Churches in the state of Connecticut and vicinity will be held at the Baptist Meeting House in this City, on Tuesday the 7th day of June next, at 9 o'clock A. M.

ALBERT DAY, Secy.

Hartford, May 23, 1825.

NOTICE.

The Annual Meeting of the General Convention of the Baptist Churches in the state of Connecticut and vicinity, will be held at the Baptist Meeting House in this City, on Wednesday the 8th day of June next, at 9 o'clock, A. M.

ALBERT DAY, Secy.

Hartford, May 23, 1825.

As the annual meeting of the Convention approaches, we hope the Baptist Churches will duly consider the important objects for which it was organized, and that the several Churches composing the Convention will be fully represented; and as the apostles in primitive times were the bearers of the contributions made by distant Churches for the relief of the poor saints at Jerusalem, so we trust our brethren will be forward to perform that work, which will evince their fellowship, not only with the primitive Churches, but with their cotemporary destitute brethren.

Those who do what they can, for extending the influence of the blessed gospel of Christ in the world, will at present, but especially in the end, find it to be fruit that will redound to their account.

Were it not for the deep-rooted depravity of the human heart, exhortations on this subject would be unnecessary, especially with those who profess to know experimentally the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich.

The account on the 4th page given by Mr. Ellis, respecting the South Sea Islands, will be found particularly interesting. We would recommend it to the attentive perusal, of both the friends, and opponents of Christian Missions.

The annual meeting of the Connecticut Baptist Education Society, was held agreeable to notice, at the Baptist Meeting house in this city, on Wednesday the 11th inst. at 9 o'clock, A. M.

The ordinary business of the Society was transacted, and the following brethren were chosen officers of the Board for the ensuing year.

Rev. Augustus Bolles, President.
Rev. David Wright, Vice President.
Mr. Gurdon Robins, Secretary.
Mr. J. B. Gilbert, Treasurer.
Rev. Oliver Wilson,
Rev. C. P. Wilson,
David C. Bolles, Esq. Trustees.

Appointed Brethren Augustus Bolles and Elisha Cushman, delegates to the next annual meeting of the Theological Seminary, at Hamilton.

By the treasurer's account it appears that the permanent fund of the Society is \$1501

Disposable fund 121 85

FOR THE CHRISTIAN SECRETARY.

Observing the following query in the last "Connecticut Observer," I hope none will think me officious, if I modestly "shew my opinion" on the subject embraced in it.

From the Connecticut Observer.

Query. When the Jews, who were cut off, are engrafted again into the church of God, which denomination will they join; that which extends the seal of the covenant to children, or that which withdraws it from them? If they are invited to the latter, will they not inquire for the covenant made with Abraham, and turn away in disgust if they find their seed excluded from church privileges?

The above query I think may be satisfactorily answered, 1st, By admitting, that when the Jews shall embrace Jesus Christ as the true Messiah, and be disposed to become members of the Christian Church, they will be so enlightened by the spirit of God, that they will rightly understand the language of their early teacher, "John the Baptist," when he informed those unbelieving Jews who came to be baptised of him, on account of the faith of their father Abraham, that they must bring forth fruits meet for repentance, and not think to say within themselves, "we have Abraham to our father." The axe will then be "laid at the roots of the trees," and all the House of Israel will know assuredly, that "every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire."

2d. May we not also conclude, that in that day, those Jews who embrace Jesus Christ, will clearly discern with their enlightened brother Paul, and others his contemporaries, that "Now to Abraham and his seed were the promises made," and will they not understand him to be guarding against a dangerous error, when he subjoins "He saith, and not to seeds as of many, but as of one, & to thy seed, which is Christ." Gal. iii. 16. to the close of the chapter, in the last verse of which the Apostle sums up the whole, and says, "And if ye be Christ's then are ye Abrahams seed and heirs according to the promise." May we not upon evangelical principles conclude, that like Paul, the Jews in that day will be enabled to understand, that faith in the Lord Jesus Christ, working by love, is the only necessary, and the indispensable qualification of every individual who would become visibly united to his people, and submit to the ordinances of his spiritual kingdom?

I would readily grant, that while the same views and feelings are cherished by the Jews, which they entertained in the days of John the Baptist, they will most assuredly be led to unite with that church (if any) whose constitution, discipline and practice, savours the most of Judaism. But I trust that when the veil shall be taken from their hearts, and their ancient prejudices are removed, they will understand the scriptures, and discover a superior glory in the spiritual kingdom of Messiah, and with willing hearts inquire with Paul, "Lord, what wilt thou have me to do?"

And instead of inquiring for the covenant made with Abraham, I think they will inquire after the new covenant which the Lord by the mouth of his prophet Jeremiah, promised he would make with the house of Israel after those days, a covenant which is well ordered in all things, and sure to all the spiritual children of Abraham. See Jer. xxxi. 33, and Heb. 8th chapter.

Catholics have tried the experiment of lowering down the christian standard to a level with Hindoo superstitions, in order to render christianity more acceptable to the heathen; they have also incorporated many of the Jewish rites, with their worship, in order to gain the Jews; and in our own country, many, under the name of a liberal christianity would reverse the language of the Saviour, who declared, "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it; but broad is the road that leadeth unto death, and many there be that go in thereat."

The report of the Adjutant-General was read and laid on the table.

The House proceeded to elect a Commissioner of the School Fund, and Seth P. Beers Esq. received 164 out of 168 votes, on the first ballot, and was declared elected, and a resolution, appointing him to that office, adopted.

A bill for an act in alteration of an act, entitled an act for constituting and regulating Courts, was read a second time.—It was sup-

But we are told by inspiration, that that which is highly esteemed among men, is an abomination in the sight of God. We have no right to alter, or attempt to amend the statute book of Heaven. The rule and measure of our duty is determined by the word of God, and by this unalterable standard all must be judged at the last day, Jews as well as Gentiles.

COMMUNICATED.

On

Wednesday, May 4th, the Gentlemen and Ladies of Colchester, Orange Society, and Tuba Wakefield, to the number of about persons; and after presenting their liberal donations, which consisted of 125 runs of yarn together with other presents; the company repaired to the school house a short distance where a discourse was delivered by Rev. H. Stanwood of Lyme, from Prov. iii. 9th and 10th verses.

After the exercises were closed the company returned to the house and partook of a bountiful repast, which they had liberally provided; after which they separated with feelings gratifying to all.

General Intelligence.

LEGISLATIVE PROCEEDINGS.

Thursday, May 12.

Several Select Committees were appointed by the Speaker, to whom different petitions of a private nature had been referred.

The Committee on the petition of B. Col.

and others, made a report favourably on the petition, which was accompanied by a bill for a public act repealing all such laws as prevent the use of the Quinebaug, Shetucket, Wiliamaug and Natchaug rivers, for manufacturing purposes, which had its first reading.

A bill for a Marine and Fire Insurance Company, in Fairfield County, was read the first time.

Mr. Ingersoll said, he was on the Committee which reported this bill—and stated, that there was no Insurance Company in Fairfield County—that the inhabitants generally had been in the habit of getting insurance on their property, and, for the want of an office among them, they had, principally, resorted to New-York—which business he thought might be done here, and thus retain the profits of insurance within the state. The Marine and Fire Insurance business was here united, as it was thought neither of them, alone, would support a corporation. Another principle in the bill was new here, although in other States it was very common—the incorporating the members of the Company at once, instead of appointing Commissioners to receive subscriptions and divide the stock—which he thought unobjectionable.

Mr. Sterling, was in favor of the bill except the clause last mentioned, to which he was opposed. A few had applied for the incorporation for their individual benefit—others might wish to unite, but if the bill passed as it is now, they will be prevented.

The bill was, after some farther discussion, in which Messrs. Raymond and Ingersoll took a part, on motion of Mr. Sherman, laid on the table.

A Report from the Committee on the petition of the Sharon Canal Company for a Bank (\$500,000 capital) to aid in completing the Canal was received, in favour of granting the petition, accompanied by a bill in form, which received its first reading.

A bill passed appointing David Hill, Esq. Judge of Probate for the district of Fairfield.

AMENDMENT TO THE CONSTITUTION.

Mr. Raymond introduced a bill, which was laid on the table, for an Amendment to the Constitution of this State. The bill provides for the election of Senators by Counties, in the following ratio—Hartford County, three; New-Haven, three; New London, three; Fairfield, three; Windham, three; Litchfield three; Middlesex two; and Tolland, two.

A bill for an act for the suppression of houses of ill fame, had its first reading.

The bill for an act, relating to the Assessment of Taxes, was read a second time, and, on motion of Mr. Ingersoll, referred to the Committee on that subject.

A message was received from the Governor relating to a negro boy, who was unlawfully transported out of this State, with accompanying documents, was read, and a resolution which came from the Senate, authorizing the Governor to procure his restoration to this State, at the expense of the State concurred in.

Resignation of Col. Richard Wilcox, accepted.

A bill from the Senate, concerning State Prisoners, had its first reading.

A bill for a public act, making a new Prohibited district, to consist of the town of Southington, was read a second time.

Mr. T. S. Williams remarked, on the bill for an act to repeal the 41st section, of the act concerning crimes and punishments, on its second reading, that the section to be repealed was for the punishment of breaking or entering a dwelling house in the day time, and stealing therefrom. The general law on this subject punished this crime by fines, &c. Justices, and the County Court had cognizance of the offence when the act proposed to be repealed was passed. The offence was now punishable by imprisonment in Newgate. He said, that the great object of punishment, was to prevent the commission of crimes, but that undue severity did not produce that effect: it is now two years, he said, since the present law went into operation, and in that time no less than twelve convictions had taken place in one county. He said, it would soon be necessary to increase the limits of Newgate prison if there was not some check put to the multiplication of crimes.

Mr. Judson said, that he should support the bill, for many reasons. He thought that the penalty was too heavy—that it should be proportioned to the crime. He knew a man who had been guilty of the most gross and deliberate perjury, who was punished with only 6 months imprisonment, while a criminal under this law is punished by

CHRISTIAN SECRETARY.

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ported by Mr. Sherman and opposed by Mr. Ingersoll.—The subject was finally, on motion of Mr. Pitkin, postponed.

A Report was received from the Committee on Military Returns, which was read and accepted.

The petition of the town of Mansfield to be annexed to Tolland County, committed.

The annual reports of the Comptroller, Treasurer and Auditor, were taken up and referred to the Committee of Finance.

John Nichol was appointed on the petition of Sturges and others, made reports. Accepted.

Bill relating to fences on the banks of rivers read a second time.

Bill for a public act, incorporating a Bank in the town of Fairfield, read second time.

Tuesday, May 17.

Committee on the petition of James Stevens made report, to incorporate a Steam-Boat Company. Report accepted, and bill passed.

The Committee on the petition of the "Hartford Marine Insurance Company," to commence banking operations immediately, on condition the Bank deposits \$50,000 in the Treasury to be forfeited to the State, provided that sum should not be expended on the Canal within 18 months, instead of postponing their business till that sum was spent—A debate ensued, which lasted till the hour of adjournment, on the question of accepting the Report—Messrs. Pitkin, Ingersoll, Raymond, Sherman, and Stanton were in favor of accepting it, and Messrs. Page, Williams, Judson, Pettibone, Hotchkiss, and several other gentlemen opposed it. The Report was finally laid on the table.

The Committee on the petition of Anson G. Phelps reported; report not accepted, petition not granted, bill in form not passed.

The Committee on the petition of Jonathan Phelps reported; the petition was continued until the next session of the Legislature.

The Committee on the petition of George Hatch reported; the report was accepted, and bill in form passed.

The Committee on Military Returns reported upon the remonstrance from the 3d Com. 1st Regt. Horse artillery; report accepted.

The Committee on the petition from Widow's Son Lodge, praying for corporate powers, reported in favor, which was accepted, and bill in form passed.

The petition of David A. Tyler came from the Senate with a different vote; the House reconsidered and concurred.

The resignation of Col. Decius Humphreys was presented and accepted.

The bill appointing Justice for New-Haven County, came from the Senate amended.

Messrs. R. Ingersoll and Reynolds were appointed a committee of conference.

The petition of Mr. P. Cleveland was presented and referred to Messrs. Thompson, S. Kellogg, 2d, and J. Billing.

Bills was appointing NOAH A. PHILIPS, Esq. Sheriff for the county of Hartford, and FRANCIS STARR, Esq. Sheriff for the County of Fairfield.

A resolution passed appointing JAMES THOMAS, Esq. C. mptrol. of Public Accts. for the year ensuing.

The Committee on the petition of the Groton and Stonington Turnpike Company, reported in favor, which was accepted, and bill in form passed.

The following bills received their first reading:—Upon the subject of Fields and Fences: granting certain privileges to Town Proprietors; and upon the subject of Crimes and Punishments.

The Committee on the petition of Alexander Gaston and others, reported in favor, which was accepted, and bill in form passed.

Bill upon the subject of Pounds read 3d time and passed—of conducting the military force, received its 2d reading, the rule of the House being dispensed with, it was read a third time and passed.

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The Committee of conference on the bill for the appointment of Justices for New-Haven County reported;—the House reconsidered, and concurred with the Senate.

The rule of the House being dispensed with, the bill on the petition of the Mayor of the City of Hartford, was read a third time, and passed. Adjourned.

Saturday, May 14.

A petition from the President and Directors of the Retreat for the Insane, was presented, and referred to Messrs. Sherman, S. Raymond, E. Loomis, J. Dresser, and A. Clark.

The Committee on the petition of John Boynton, reported in favor, which was accepted, petition granted, and bill in form passed.

A petition of John Breed, and others, was presented, and referred to Messrs. Judson, Waite, and J. Lincoln—of Ephaphas L. Phelps, and others, referred to Messrs. Judson, Tomlinson, and A. Allen.

The Committee on the petition of Henry Crosby, reported in favor, which was not accepted.

The petition of Ezekiel Ball, was negatived, and the report accepted.

The Committee on the petition of Thomas Russell, reported in favor, which was accepted.

The petition of D. P. Campbell was granted, and bill in form passed.

Adjourned to Monday, 2 o'clock, P. M.

Monday, May 16.

The Committee appointed to receive militia returns, made report—which was accepted.

Bill in form on the petition of Jeremy Hoadly and others, incorporating a Gas-Light Company, passed.

Bill incorporating the Sharon Canal Bank, passed its second reading.

The bill was then laid on the table for a 3d reading.

A bill to repeal the 72d and 73d section of the statute against crimes, &c. had its second reading. This bill, if it should become a law, would remove the prohibition which now exists against individuals from issuing circulating notes or bills.

In support of this bill, Mr. Hotchkiss re-

marked that in this country it was entirely different from England. Our whole community is filled with Bank incorporations. In England, there is but one Bank created by Parliament, and yet there every gentleman

has a right to establish a Bank of his own, and

it is to be sustained or not, according to his personal ability. He wished now to remove all restrictions, and permit every man, who may think proper, to have a Bank, and to manage and conduct it as he thinks best.

The bill postponed to a third reading.

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Committee on the petition of James Stevens made report, to incorporate a Steam-Boat Company. Report accepted, and bill passed.

We understand that the Chelmsford Manufacturing Company, in Massachusetts, have purchased a large establishment at Bellows Falls, embracing one mile on both sides of Connecticut River, for the purpose of erecting Manufactories. Success attend them.

Haverhill, N. H. Pa.

Cambridge University has now on its boards 4700 students—Oxford 4600.

On Tuesday last 16 stages passed between Providence and Boston, conveying upwards of 100 passengers.

The unusual circumstance of 19 Steam-Boats all meeting at the same point on the North River, was witnessed last Sunday.

Wednesday, May 18.

There are only three persons in Worcester Jail for debt. Their ages are 34, 64, and 66. Debts, \$16, 20, and 26.

A bill for a public act, to confirm the levy of Excises, since 1821—read first time.

Message received from the Governor, communicating documents from Delaware—referred to the Committee to whom had been referred other communications from abroad.

Wednesday, May 19.

Bill for a public act, incorporating a Bank in the town of Fairfield, read second time.

Tuesday, May 17.

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CHRISTIAN SECRETARY.

POETRY.

THE SOUL.—By MONTGOMERY.

What is the thing of highest price
The whole creation round?
—That which was lost in Paradise,
That which in Christ was found—
The soul of Man—Jehovah's breath,
That keeps two worlds in strife;
Hell moves beneath to work its death;
Heaven stoops to give it life.

God to reclaim it did not spare
His well-beloved Son;
Jesus to save it deign'd to bear
The sins of all in one.
The Holy Spirit seal'd the plan,
And pledged the blood divine,
To ransom every soul of man;
That price was paid for mine!

And is this treasure borne below,
In earthen vessels frail?
Can none its utmost value know,
Till flesh and spirit fail?
Then let us gather round the Cross,
That knowledge to obtain,
Not by the soul's eternal loss,
But everlasting gain.

From the Recorder and Telegraph.

SOUTH SEA ISLANDS.

We were prevented from giving a full account of the interesting statements made by Mr. Ellis in this city a few weeks since, only by the consideration that such a step would necessarily embarrass that gentleman very much in relating the same facts to the people of other towns. Some of our brethren, it seems, regarded the subject in a different light; and resolved to "publish, right or wrong." As it is therefore of no avail to defer the matter longer, we quote from the Christian Mirror the following abstract, which we are persuaded will be read with interest. We must remark, however, that owing to the difficulty of reporting even the ideas of a speaker accurately, the Editor of the Mirror has fallen into a number of mistakes, which, so far as able, we have taken the liberty to correct. The most important of these are where the inhabitants of the Society Islands are represented to have been cannibals, and to have thrown their children into volcanoes. The former expression, as used by Mr. Ellis, refers to some other island than either the Society or Sandwich;—the latter, to the Sandwich Islands. In the Society Islands there are no volcanoes.

The Islands of which Mr. Ellis has given so interesting an account, are a part of Polynesia; are situated in the Pacific Ocean, and within the torrid zone. The Society Islands lie south of the equator about 18 deg. and about 65 deg. west of South America. The Sandwich Islands lie west of the Gulph of Mexico, about 40 deg. from the western shore of North America, in north latitude 20°. The Sandwich Islands lie much farther from the United States and Europe than the Society, on the route which must be pursued by doubling Cape Horn. If a ship channel were cut across the Isthmus, a vessel might leave S. America on the left, and arrive at the Sandwich Islands by a short voyage. Mr. Ellis has made a voyage equal to half the distance round the globe, in coming to Boston.

THE SOCIETY ISLANDS,

As the term is commonly used, comprise two groups, the Georgian, and the Society proper. The former are 5 in number, containing about 10,000 inhabitants. An account of them has long been before the public, in Capt. Cook's voyages. The general description, given by that navigator and his companions, is correct. The soil is fertile, the climate salubrious, and the scenery delightful. Those voyagers, however, were deceived in the character and situation of the inhabitants. They had neither the innocence nor simplicity they supposed, and were far less happy. Capt. Cook did not remain a sufficient time among them, to discover their abominations. The first impressions of the missionaries were very favorable; but fifteen years acquaintance rent away the veil, and shewed degradation, and sin, and wretchedness rarely equalled.

THE STATE OF MORALS

Was truly deplorable, and crimes, of which it is a shame to speak, were almost universal. Natural affection, chastity, sincerity and justice seem scarcely to have had an existence in the whole community. The principal crimes may be considered treachery, theft, drunkenness, impurity, infanticide, cruelty to parents, and murder.

Treachery was common. Brother seems to have put no confidence in brother, and indeed could not. The rights of others were not respected, where convenience required their violation, and dexterity or strength could accomplish it. Theft therefore took the place of industry, and was considered as a virtue.

Drunkenness was almost universal. They were not like our Indians, indebted to civilized men, and those who bear the Christian name, for the introduction of this vice. They had not our intoxicating liquors, and they knew little of the arts or sciences. But their ingenuity had furnished an inebriating draught from the juice of ava; which rendered them more like demons than men.

Impurity was a prevailing sin. Polygamy was common; the duties of the marriage relation disregarded, and the con-

nexion dissolved or treated with contempt on slight pretences.

Infanticide, or the murder of helpless new-born babes, was awfully prevalent. It was believed by the elder missionaries, from the best estimates they could make, that two thirds of the children were destroyed by their parents or near relatives. Many murdered them to avoid the trouble of taking care of them. Family pride too, was one principal cause of this devastation. The parents were often of unequal rank, and it was not to be endured that patricians should be mingled with plebeian blood. The parent of superior rank, whether father or mother, would perform the deed; or in case of reluctance or delay on their part, other near relatives would put the infant to death, to wipe the stain from their wounded honour. Besides this practice, there was a combination called the *Arioi Society*, of most horrid principles, into which large numbers were initiated. The members were bound never to be parents; and if they became so, could not prolong the life of a child without certain death to themselves. Some children too were sacrificed to their idols, or thrown into the sea to propitiate the sharks and other monsters of the deep, which they worshipped as gods.

Cruelty to Parents was common with the children who were spared to maturity, when the authors of their being became sick, or infirm with age. They would sometimes minister to their wants in their helpless state; but would soon become tired of the service, and desert them to starve and die, or despatch them out of their way. They often buried them alive. A grave would be dug, and the sons would carry out the decrepit father upon a board, and turn him off into the pit. Another mode was this. While the helpless man was lying in his tent, perhaps unconscious of danger, the paricide would suddenly enter with a spear, —no warning being given to the sufferer but a cry from without, "Pierce him through,"—and in cold blood perform the fatal deed. The screams of the victim indicate, that he understands the shout: but they stay not the murderer's hand.

Murder, of other kinds, and in various ways, was frequent. Many died by poison, and many by open violence. And so wretched was the state of the society in this respect, that the natives in general supposed there was not one solitary instance of natural death among them. Any apparent case of this kind, they supposed were the effect of either poison or sorcery.

SOCIAL AND DOMESTIC HAPPINESS

Could scarcely be said to have existed. Indeed they had not a word in their language to express the idea. In such a state of morals, or rather of abounding immorality, it is evident that neighbourly kindness, conjugal felicity, and, "all the tender charities of father, son and brother," could have no place. The females were degraded, and kept only to minister to the pleasure and wants of the men. A great part of the severe labour devolved on them, while they were not permitted to partake the comforts their labor had procured. They were not permitted to eat with the men, to drink from the same calabash, or sit in the same hut.

THEIR GOVERNMENT.

An absolute monarchy, was cruelly despotic. The king of an Island, or the chief of a distinct had the perfect command of the property and lives of his subjects. Whenever he chose, he seized on their possessions; and the least complaint was followed by instant death. For the most trifling offences, the club would despatch them, or they would be reserved as victims for sacrifice.

Common punishments, for crimes without distinction, with or without proof, were beheading and drowning. The king also was chief priest. When a sacrifice was to be made, he would send to the chief of every district a number of stones, which signified that he must provide as many victims. The chief would send by night to what huts he chose, and slay the victims to be carried to the temple the ensuing day. When the drum was heard at the temple, which was the signal for a great sacrifice, consternation would seize upon the whole people, as if it were an earthquake. No one knew but the club was to fall on himself.

THEIR WARS

Were very sanguinary, wars of extermination. On the water, this was the manner. One party would collect forty or fifty canoes; lash them together with strong cords, about six feet apart, that none might desert the cause; and put off in a line from the shore. The other party were prepared in the same manner. At a small distance, the battle was with sling and stone; nearer, with spears and javelins; close at hand, with the bludgeon. When victory declared on one side, the vanquished in many cases were not spared; but the victors would proceed from one end of the line to the other, and utterly exterminate the whole party. Their eye could not spare, neither could they have pity. On shore their warfare was equally ferocious. The vanquished were slain upon the spot, or pursued

with unrelenting fury even to the mountains and deserts, and for many days or weeks till not one was left. As soon as the battle was decided, another party of the victors would rush upon the villages of the enemy, burning and destroying. Here the sick and aged, the women and the children, were slaughtered without distinction or reserve, or they were spared to become slaves, or to be immolated on the altars of the gods. Here a man would decapitate his fallen enemy, scoop up the blood in his hands as it gushed from the trunk, and drink it with delight. There others would strike a spear through the heads of children from ear to ear, run a cord through the holes, and string up 5 or 6 together as trophies. —By war, and all other modes of violent death which have been mentioned, the number of inhabitants had been exceedingly reduced. Capt. Cook estimated the number on all the islands at 200,000. The missionaries think, from various evidences, there must have been at that time 150,000. But the present number, and that which the missionaries found on their arrival, is supposed not to exceed 20,000. As one of the chiefs said to them with grief, they came to the remnant of his people.

THEIR RELIGION.

Even this people with all their vices, had a religion. They had their gods, their altars, their sacrifices, and their priests. It partook, however, of the character of the people, and of their vices. Their priests were kings and chiefs, and therefore could enforce every tenet and practice, which they wished to impose. Their religion sanctioned every crime which prevailed among them, and required the practice of it. Their taboo system was "horrid." It consecrated persons and places, with a sanction which they dared not incur by transgressing the rules. But the con-ecration was only to the service of sin and of Satan. Their idols were various, and many temples (*moraia*) were erected for their worship, where human victims were offered when the priests required.

The object of their sacrifices was, to avert the anger of evil deities; for they had no other, and no attribute of mercy seems to have entered into their conceptions.—The missionaries had undoubted evidence that fifteen or sixteen human beings had been presented in one sacrifice. They had evidence entitled to credit, but not so decisive, that eighty at one time had been offered up together. Besides idols of wood and stone, they regarded sharks as deities; and even their infant children were thrown into the sea to be devoured by them.

Such was the religion, and such the state of those miserable islanders, before the introduction of the gospel. Truly they sat in darkness, in the region and shadow of death. Probably they had been growing more vile, and more wretched for ages and generations; how long, history does not inform us. To human view it would appear certain, that they must have become utterly extinct in a few years more, if they had not been visited by the day spring from on high. Even this afflicting account of their state is very imperfect and inadequate. But this account, though well attested, must have been almost incredible, if inspiration had not described the people where the true God is unknown, and the name of Jesus has not been announced. But who ever reads attentively the first chapter to the Romans, will see that in Paul's time pagans were sunk equally low.

THE CHANGE.

Such was their state but fourteen years ago. For, though the mission was established in 1797, it had no apparent success for about 15 years. No missionaries of modern times have had so great discouragements, and laboured so long without gathering the least fruit, as those who first went to the Society Islands. They were barely suffered to remain and acquire the language. Seldom could they obtain a hearing, for a sufficient time to preach a sermon, or hold connected conversation. They felt the effects of the wars which prevailed; one lost his life, others were severely injured, and most of them were compelled to withdraw. Soon they returned to one of the small islands, and began to receive a blessing. The principal king, deposed and in exile, received the gospel. He was soon after baptized, and openly espoused the cause of Christ; although the step was, to human view, destructive to all his hopes of restoration to his throne. But God was with him. He regained his possessions and power, destroyed the *moraia*, proclaimed the abolition of idolatry, erected churches, and encouraged his people to read and hear the gospel of Christ. These latter events occurred in 1815 and 16. In a short time the people willingly renounced their idols, sought instruction, embraced Christianity; and generally became at least a reformed and happy people.—At the first dawning of the light, letters were almost unknown among them; now 12,000 can read understandingly, 3000 children are under instruction, and all the lessons in school are derived from the Scriptures. They had never erected a temple to the living God: now there are 28 houses of wor-

ship, where large congregations listen to the word of life. The number has been much larger, but it is now reduced, that the people might generally bear preaching, rather than reading and exhortation only. Eleven churches have been formed, which now contain about 2000 communicants; and 8000 persons have been baptized. The Sabbath is almost universally observed, at least in an external manner, as a day of sacred rest. In one of the islands, it is believed that not 10 families neglect family worship; not 10 persons of a suitable age for the exercise, neglect to retire for secret devotion. Prayer meetings and Sabbath Schools are formed, and universally encouraged; and the Lord's Supper is attended on the first Sabbath in every month.—How large a number of those, who were lately so far off, are really brought nigh to God by the blood of Christ and the renewing of the Holy Ghost, we cannot say. The Deputation of the London Society, who have spent much time in making minute inquiries and obtaining a personal acquaintance, are well satisfied with the state of the churches. They have said, that the great body of the communicants would be admitted into any Christian church in England. No doubt that these islanders are yet depraved, and these Christians are yet imperfect. But their whole religion, national polity, social intercourse, and moral character, have undergone a surprising change. It has been produced, not by the sword of the conqueror; not by the arts and sciences; not by the introduction of civilization before the gospel, for they were still barbarous when they began to believe, not by human might or power, but by the simple preaching of the word of life.

THEIR PRESENT STATE.

Their Domestic Habits are entirely changed in many important respects. They now wear decent clothing, and have become attentive to their habitations and household affairs; more industrious in their habits, kind and benevolent in their dispositions.

Their Government is equitable, and divested of its cruelty and oppression. The king proposed to the people to form what may be called a constitution. Their government still has the monarchical features; but the power of the chiefs is limited, and appears to be exercised in a parental manner. Property and life are not subject to the caprice of the rulers. Courts of justice and the privilege of a trial by jury, have been introduced.

Their Moral Habits are almost entirely new. The black catalogue of crimes above enumerated, have disappeared. Drunkenness, formerly very general, is now extremely rare. They resist temptations to this vice, and avoid occasions which lead to it. Foreigners often try them. They have taken them on board their vessels, and urged, and almost compelled them to drink; but have very seldom succeeded. Murder and theft are more uncommon, than in countries long blest with the gospel light. Polygamy has ceased. Christian marriage has been generally introduced, and the vows of its covenant are sacredly observed. The aged, sick and infirm, receive sedulous attention from children and relatives; and benevolent societies are formed at the missionary stations, to take care of those whose connexions are poor, or whose friends are dead. Parents preserve their children, and bring them up with care. Mr. E. had seen those females who had formerly destroyed their infants, nursing and cherishing their young children, those born under gospel light, with all the fondness and solicitude of a mother's love. The *Arioi Society*, and the taboo system, in their operation upon morals, have come to nought.—The Sabbath is religiously observed. All their food is prepared on Saturday, and no fire is kindled in their habitations on holy time. At sunrise, such as are within a convenient distance, perhaps two thirds of the people, assemble for social prayer. There are two other public meetings for preaching and religious worship, as is usual with us. No labor or diversion is witnessed during the day.

Religion, though by no means universal, has taken deep root among them. In what portions of the United States are one tenth of the inhabitants embraced in the Christian church, and adorning their profession like the 2000 communicants on these islands? In what parts of our favored land are the other nine tenths of the people so much under the influence of the faith and precepts of the gospel?—Their idols are cast to the moles and the bats; their gods are burned in the fire; yea, God hath utterly abolished them. We have mentioned their family and secret devotion; their observance of the sabbath and attendance on public worship; the restraining influence at least, which the truth exerts, to keep them from immorality and vice, and to renovate their appearance and conduct for the present life. We have stated the opinion of the London Deputation formed of the church members. And if they who have taken the covenant upon them, are indeed spiritual Christians, with what admiration, and joy and gratitude must the long disheartened missionaries have welcomed them to the table of their Redeemer, and

received sorcerers and idol priests as Christian teachers, and helpers in the gospel. They have around the Lord's table persons who formerly pursued the various wicked courses which we have mentioned—drunkards, thieves, robbers, assassins, adulterers, sorcerers, liars, murderers of fathers, murderers of mothers, and murderers of helpless infants—those whose hand turned not back from blood in the day of battle—and those who had cut up the bodies of human victims for the altars of false gods. They have communicants, who had formerly slain four, five, six, seven, eight innocent babes with their own hands. These now sit together in heavenly places in Christ Jesus, and weep while they are told of the bleeding Lamb of God. We were almost ready to exclaim, it is impossible. But the relation brought forcibly to mind the apostle's catalogue of abandoned characters, in 1 Cor. 6; and we remembered that he adds, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Then could we believe that these also, by the grace of God, have become new creatures.

Peace has succeeded to their bloody wars. Pomarre, the principal king and the first convert, was obliged to defend himself against a pagan army after he embraced Christianity. He gained the victory, and his enemy fled. Immediately he forbade the customary pursuit of the fugitives and left their villages unmolested. Instead of this, he sent off his troops to burn and demolish the altars of idolatry. His enemies were astonished, and inquired where has the king learnt this forbearance and mercy? It is not the custom: this was never done before in Tahiti, but it is certainly a good thing. Thus they reasoned; and the forbearance of Pomarre went far to excite inquiry concerning his new religion. Since the people at large have received the gospel, wars and fightings have ceased. The very spirit of contention and murder is gone. Occasions are named, on which they have manifested a pacific spirit, which reproves those nations where the gospel of peace has long been acknowledged, but which still delight in war.

Their hearts are enlarged for the salvation of other Gentiles. A missionary spirit soon began to operate. Societies to promote this object are formed at every station, which manifest great anxiety for the people who are still in darkness. They have no money, and their productions for traffic are few. But they seem to do what they can. One island of 2000 souls sent cocoa-nut oil and arrow root to London in one year, the net avails of which were £1800. They also sent some of their native teachers to other islands, many of which have readily received Jehovah's law. Eighteen of their number are so employed; 5000 persons on different islands are taught to read the word of God; and 2 churches have been formed by their instrumentality. They have expressed strong desires to see the Friendly Islands, and the Navigators', and the Marquesas, brought under the dominion of Christ, and probably would not be satisfied, till the whole abundance of the great Pacific were converted unto him.

BURDER'S OPINION OF REVIVALS.

We have lately seen a letter from the Rev. George Burder, in which, after referring to signal displays of divine grace, which have occurred in some districts of the American Church, and expressing his conviction of the genuine nature of them; he gives the following intimations of the light in which this most momentous of all subjects is viewed on the other side of the water. "This is what we are praying and striving for in England. Papers have been widely circulated on the necessity of earnest prayer for an outpouring of the Spirit, and I have the pleasure to say that there is an increasing desire of this heavenly gift. I have, in private, met several times with clergymen of the established church, and ministers of several other denominations to confer on this subject, and I have had an opportunity of knowing, that similar meetings have been held in different parts of England and Scotland with the same design; and that it is a prevailing wish among orthodox ministers, to witness such powerful effects on the hearts of men. I believe we owe much of this impression to the discourses and writings of good Mr. Ward of Serampore. This is among the many good effects of missionary engagements, which have produced such a blessed reaction among ourselves. We may say of it as our poet speaks of Mercy.

"It is twice blessed, it blesses him that gives, and him that takes."

New-England Biography.—Messrs. John Kelly and John Farmer, of Concord, N. H. are preparing for publication a work to be entitled "The New-England Biographical and Genealogical Dictionary," comprising such information as can be obtained of persons residing, or having resided, in either of the New-England States, who have had a public education, or have been distinguished as statesmen, lawyers, divines, physicians, or who have figured in the military, judicial, civil or literary history of New-England.—Tel-